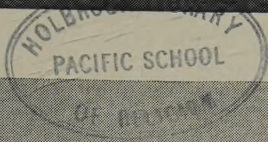


the Alliance Weekly



FEBRUARY 6, 1957

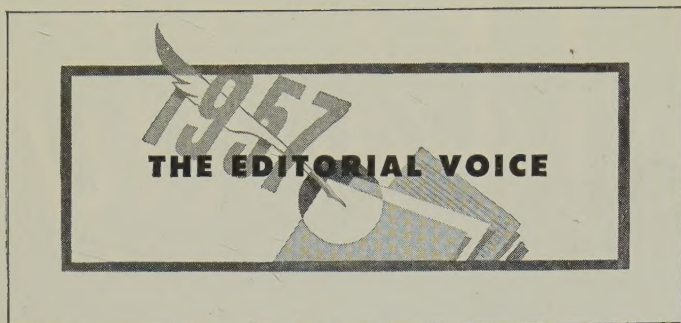


A MORO COMMUNITY IN THE SOUTHERN PHILIPPINES

In this issue

We Must Be Still to Know

By A. W. Tozer



DIVINE LOVE IS NEITHER BLIND NOR DUMB

It is unfortunate for the cause of truth that the thinnest skin in the world is that which wraps the saints. God's children are as easily injured as new-hatched humming-birds, and worst of all, they do not heal readily.

I was reminded of this some time ago when I wrote what was meant to be a good-natured if realistic appraisal of a bad book. Not morally bad, understand, but just bad as a book. I was not mad at anybody, and I even tried to soften my review with a bit of what I supposed was recognizable humor.

To the credit of the book's author, he simply ignored me and my review; but a few of my friends were appalled by what I had written. They felt that I had by my frankness hurt my Christian testimony and sinned against the unity of the Spirit and the bonds of peace. Had I actually been living the victorious life, they reasoned, I would never have expressed myself so bluntly about a book written by another Christian.

I suppose there will always be sensitive souls who think that the only way to keep sweet is to keep quiet, and who mistake honesty for carnality. These tender-minded saints confuse humility with timidity and believe that credulity and sanctification are synonymous. As they see it, every book written by an evangelical, no matter how sub-standard it may be, should have the whole-hearted endorsement of all other evangelicals. Anything less is uncharitable and un-Christian.

One result of this weak attitude is that mediocrity has become normal in the field of evangelical literature. Shoddy thinking and shoddier writing are accepted as earmarks of orthodoxy, to the grief of all better minds and to the delight of the enemies of Christ.

As long as it is held to be an evidence of advanced spirituality to approve whatever is written by gospel Christians and a mark of carnality to criticize anything they write, our direction can only continue to be down. If things go on in their present course we conservatives will soon be living in a world of soft unreality where smiling, timorous brethren walk about praising the Lord and complimenting each other for literary works so atrocious both in content and style that they would not get past the office boy in a first-class publishing house.

It can only be a cause for deep regret that the fear of offending has silenced the voices of so many men of discernment and put Bible Christianity at the mercy of the undiscerning.

Religious music has long ago fallen victim to the weak and twisted philosophy of godliness. Good hymnody has been betrayed and subverted by noisy, uncouth persons who have too long operated under the immunity afforded them by the timidity of the saints. The tragic result is that for one entire generation we have been rearing Christians who are in complete ignorance of the golden treasury of songs and hymns left us by the ages. The tin horn has been substituted for the silver trumpet, and our religious leaders have been afraid to protest.

It is ironic that the modernistic churches which deny the theology of the great hymns nevertheless sing them, and regenerated Christians who believe them are yet not singing them; in their stead are songs without theological content set to music without beauty.

Not our religious literature only and our hymnody have suffered from the notion that love to be true to itself must be silent in the presence of any and every abomination, but almost every phase of our church life has suffered also. Once a Bible and a hymnbook were enough to allow gospel Christians to express their joy in the public assembly, but now it requires tons of gadgets to satisfy the pagan appetites of persons who call themselves Christians.

In the Old Testament it is recorded that after years of bad leadership had brought Judah to her knees, a new king, Hezekiah, came to the throne. Immediately he called the priests and Levites together and said to them, "Hear me, ye Levites, sanctify now yourselves and sanctify the house of the Lord God of your fathers and carry forth the filthiness out of the holy place." So the priests "went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found . . . and the Levites took it to carry it out abroad into the brook Kidron."

It took a week to get rid of the junk, but when they had obeyed God there followed immediately a superb burst of revival; and the good effects lasted nearly thirty years.

I do not wish to draw too close a parallel between conditions under Ahaz and conditions in the church today, but every enlightened soul can see how we languish for fearless leaders and bold reformers who will dare to pass holy judgment upon the unscriptural goings on that are being substituted for New Testament Christianity in the majority of our churches.

Somewhere there may be a freckled-faced stripling as yet unknown who will hear the call of God and go forth in dauntless love to become a conscience to the churches. Too many prophets of Jehovah these days are hiding in their caves, but somewhere there may be an Elijah. The bloodless softlings will say at first that he is uncharitable and harsh, but when he gets to the prophets of Baal on the run they will tag along behind him, trying to look as if they had been on his side the time.

Well, he can't come a day too soon.

We Must Be Still to Know

"Be still, and know that I am God" (Psa. 46:10).

By A. W. TOZER

OUR fathers had much to say about stillness, and by stillness they meant the absence of motion or the absence of noise or both.

They felt that they must be still at least a part of the day, or that day would be wasted. God can be known in the tumult of the world. His providence has for the time placed us there, but He is known best in the silence; so they held, and the Sacred Scriptures declare. Forward assurance comes out of the stillness. We must be still to know. There has hardly been another time in the history of the world when stillness was needed more than it is today; and there has surely not been another time when there was so little of it or when it was so hard to find.

Christ is every man's contemporary. His presence and His power are needed to us in this time of mad activity and mechanical noises as certainly as to fishermen on the quiet shores of Galilee or to shepherds on the plains of Judaea. The only condition is that we get still enough to hear His voice and that we believe and heed what we hear.

Some things can be learned in the din of modern life. Amid the noises we may become engineers or scientists or architects. In the hum of the machine we may learn how to fly a jet plane or to manage a department store; we may win an athletic contest, conduct an orchestra, earn a living or get ourselves elected to public office. We do these things by accepting civilization at its face value and getting adjusted to it.

Thus we become children of the twentieth century and our psychology takes its complexion from the times. We move as gracefully as we are able through the complicated steps of the dance of circumstance, the noise actually aiding our motion; or, not knowing where we are headed, we march with the multitude to booming music that keeps us in step and adds a bit of pleasure to the effort.

These things men can do and are doing. But when we begin to doubt the validity of a philosophy built on physical science and to question the soundness of a civilization that produced the H-bomb, and especially when we begin to grope after God if perchance we may find Him, something strange and wonderful happens. As we draw nearer to the ancient Source of our being we find that we are no longer learned or ignorant, modern or old-fashioned, crude or cultured, white or colored; in that awesome Presence we are just *men*. Artificial distinctions fade away. Thousands of years of education disappear in a moment and we stand again where Adam and Eve stood after the Fall, where Cain stood, and Abel, outside the Garden, frightened and undone and fugitive from the terror of the broken law.

There before the judgment seat which suddenly becomes as real to the trembling sinner as if it were the very last judgment itself, no modern religious techniques avail; none of the carefully thought out methods work. The civilized man surrounded by his lately invented

and noisy gadgets passes back in his heart through the centuries of "progress" and becomes again a terrified, whimpering human thing desperately in need of a Saviour.

Because this is true, any evangelism which by appeal to common interests and chatter about current events seeks to establish a common ground where the sinner can feel at home is as false as the altars of Baal ever were. Every effort to smooth out the road for men and to take away the guilt and the embarrassment is worse than wasted; it is evil and dangerous to the souls of men.

One of the most popular current errors, and the one out of which springs most of the noisy, blustering religious activity being carried on in evangelical circles these days, is the notion that as times change the church must change with them. Christians must adapt their methods to the demands of the people. If they want ten-minute sermons, give them ten-minute sermons. If they want truth in capsule form, give it to them. If they want pictures, give them plenty of pictures. If they like stories, tell them stories. If they prefer to absorb their religious instruction through the drama, go along with them—give them what they want. "The message is the same, only the method changes," say the advocates of compromise.

"Whom the gods would destroy they first make mad," the old Greeks said, and they were wiser than they knew. That mentality which mistakes Sodom for Jerusalem and

Hollywood for the Holy City is too gravely astray to be explained otherwise than as a judicial madness visited upon professed Christians for affronts committed against the Spirit of God. "Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isa. 6:9, 10).

But, some earnest persons reason, since there is no stillness in this mechanized world we must learn to get along without it. We cannot hope to bring back the still waters and the quiet pastures where David once led his sheep. This rat race of civilization is too noisy for us to hear the still small Voice, so we must learn to hear God speak in the earthquake and the storm. And if modern evangelism is geared to the tumult and the agitation of the times, why should anyone complain? Does it not represent an honest effort to be all things to all men that by any means some should be saved?

The answer is that the soul of man does not change fundamentally, no matter how external conditions may change. The aborigine in his hut, the college professor in his study, the truck driver in the bedlam of city traffic have all the same

basic need, viz., to be rid of their sins, to obtain eternal life and to be brought into communion with God. Civilized noises and activities are surface phenomena, a temporary rash on the epidermis of the human race. To attribute sound values to them and then to try to bring religion into harmony with them is to commit a moral blunder so huge as to stagger the imagination, and one for which we shall surely be paying long after this frenetic extravaganza we call civilization has ended in tragedy and everlasting grief.

What certain religious teachers fail to understand is that true Christian experience takes place in the human spirit far in and beneath the changing surface of things. It is only the surface that responds to noise and agitation. The deep-in part of the man lies in primeval silence waiting the quickening word that shall give it second birth. Because this far-in spirit of the man is separated from God the whole life is out of order; so the flesh and the imagination take over and direct the thinking, the willing and the doing of the individual man and the race of which he is a part. These create the dance macabre, the dance of death we know as society and in which as natural men we find ourselves.

Popular Christianity parrots the language of New Testament theology, but it accepts the world's opinion of itself and sedulously apes its ways (except for a few evil practices which even the world itself admits are wrong). Then Christ is

offered as something added, a Friend Up There, a Guarantor against the time when the tumult and the shouting dies and we are called in from the playground and forced to go to sleep.

Be it remembered that the great essential facts have not changed. Men are still what they were and the Son of Man is forever who and what He was. He calls to the eternal in us. Deep calls unto deep and the call, if it is heard at all, is heard by that in us which is neither savage nor civilized, old nor young, Western nor Oriental, but simply human and once made in the image of God.

It is significant that the psalm in which the words "Be still" occur is filled with noise and commotion. The earth shakes, the waters roar and are troubled, the mountains threaten to tumble into the midst of the sea, the nations rage, the kingdoms are moved and the sound of war is heard throughout the land. Then a voice is heard out of the silence saying, "Be still, and know that I am God."

So today we must listen till our inner ears hear the words of God. When the Voice is heard it will not be as the excited shouting of the nervous world; rather it will be the reassuring call of One of whom it was said, "He shall not strive, neither shall any man hear his voice in the streets."

It cannot be heard in the street but it may be heard plainly enough in the heart. And that is all that matters at last. ♦ ♦

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Quotes from the Fathers

"It is never impossible to do what God requires. I do not say that it is never difficult, I do not say that it is never costly in time, money, friends, ease; but I do say that it is never impossible. To hold and teach that God requires what man cannot do is irrationality and a blasphemy."—CHARLES A. BLANCHARD.

"The real victory in all services is won in secret beforehand by prayer. Service is gathering up the results of prayer. God does in answer to prayer what He otherwise does not do—not could not, but does not."—S. D. GORDON.

The Bible's Warnings Against WORLDLINESS

By JOSEPH T. LARSON

MILLIONS of people would be saved in a few weeks if they would only forsake sin and accept Christ. The reason they do not accept Christ is that they love the sins of the flesh and of the world. Millions of professed Christians have no power to serve God because they are worldly. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2:15-17).

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the *enemy* of God" (James 4:4). "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18).

There are many other passages in the Bible which warn the Christian against carnal pleasures of the world. No one is an "old fogey" because he keeps away from sinful things. Compromise with the world is sin, and "the wages of sin is death" (Rom. 6:23).

WHAT ABOUT MOVIES?

You cannot sit in a modern movie house and see sinful pictures and expect to enjoy the peace of God. The movies are "the devil's church," as a noted minister in Chicago once said. You stand in line to see pictures

that are sinful; why not get into line with God's will for your life? The Bible is against worldliness, and so is every right-thinking Christian.

Mr. Alexandre Dumas, the playwright, wrote to a friend: "You do not take your daughter to see my play. You are right. Let me say, once for all, you must not take your daughter to the theatre. It is not mainly the work that is immoral; it is the place."

An actor said to Dr. Cuyler, "Behind those doors lies Sodom." Dr. Hayden says, "The evil of a vicious suggestion does not depart when the bell rings down the curtain. On the contrary, it then often begins to operate as the incentive to a vicious consummation." Another says, "It is the place of worship of false gods. They worship the god of lust, the god of power, the god of unreality and the god of progress."

Dr. Henry Ward Beecher said, "There is scarcely an evil incident to human life which may not be learned at the theatre. There one learns how pleasant a thing is vice; license is prospered, and the young come away alive to the glorious conquest of lust."

We cannot reform the movies for they will not be acceptable when reformed. People want something of a sinful color; that is why they choose to remain sinners.

WHAT ABOUT THE DANCE?

Should a Christian attend the dance? The word "dance" or "danced" is mentioned about twenty-five times in the Bible. Men and women danced alone for the glory of God, but dancing in other forms, such as that before the golden calf, was sinful, and over three thousand

people died for their idolatry (Ex. 32:8, 18, 20, 28).

Dancing may seem rather innocent, but it is what happens after a dance that is harmful. Mr. Tom A. Faulkner, once proprietor of the Los Angeles Dancing Academy, gave his opinion in his book (written after his conversion to Christ) that "two-thirds of the girls who are ruined fall through the influences of the dance."

Archbishop Spaulding (Catholic), of New York, is reported as having said that "nineteen out of twenty of the fallen women who come to the confessional have ascribed their fall from virtue to the influence of the dance."

Mr. Peterson, Director of Education and Recreation at Utah State School for boys and girls, told me personally that "the majority of boys and girls come here through the evils of the movies, the dance, pool-rooms and the wrong use of automobiles at night." He had the statistics to prove it.

WHAT ABOUT CARD PLAYING AND GAMBLING?

The deck of cards, according to Dr. Charles Weigle, show the marks on them which blaspheme the name of God and make unclean insinuations against the Holy Spirit and Jesus Christ. He proves this in his booklet, "A Deck of Cards" (twenty-five cents, Zondervan Publishing Co., Grand Rapids, Mich.). Card playing may begin innocently. It leads to gambling, and many a bank employee has lost so much money in card games that he has robbed the till and then has been sentenced to many years in the state penitentiary.

(Continued on page 15)

Psalm I

*Bless'd is the man who hath not walked astray
In counsel of the wicked, and i' the way
Of sinners hath not stood, and in the seat
Of scorers hath not sat; but in the great
Jehovah's Law is ever his delight,
And in His Law he studies day and night.
He shall be as a tree which planted grows
By wat'ry streams, and in his season knows
To yield his fruit; and his leaf shall not fall;
And what he takes in hand shall prosper all.
Not so the wicked; but, as chaff which fanned
The wind drives, so the wicked shall not stand
In judgment, or abide their trial then,
Nor sinners in th' assembly of just men.
For the Lord knows th' upright way of the just,
And the way of bad men to ruin must.*

—JOHN MILTON, 1653.

Amendments to the Constitution

In accordance with the Constitution of The Christian and Missionary Alliance (1955 Manual, page 17, Section 9, Amendments), amendments to the General Constitution adopted at the General Council held in Omaha, Nebraska, May 16-21, 1956, are subject to ratification at the General Council to be held in Charlotte, North Carolina, May 15-21, 1957. The meeting for ratification is called for 1:45 P. M. on Friday, May 17, 1957, in the First Baptist Church in Charlotte.

I. HEADS OF DEPARTMENTS

Resolved, That the General Constitution as found on page 10 of the 1955 Manual, Article IV, Organization and Government, Section 5, Special Departments of Administration, line 17, be amended by deleting the sentence:

As far as possible, these secretaries shall be members of the Board of Managers.

and inserting in lieu thereof:

These secretaries shall be members ex officio of the Board of Managers.

II. NOMINATION OF DISTRICT SUPERINTENDENTS

Resolved, That the General Constitution, Article IV, Section 7, Home

Field Organizations, paragraph 2, as found in the 1955 Manual, page 14, be amended by deleting the complete paragraph which reads:

Nominations for district superintendent may be made by the Board of Managers to the District conference. Other nominations may be made by the Committee on Nominations or from the floor of conference. Election shall be determined by at least a two-thirds majority of the ballots cast. In the event that a decision cannot be reached by the conference the matter shall be referred to the Board of Managers which shall have the authority to fill the vacancy until the next annual conference.

and substituting in lieu thereof:

The Board of Managers may present a nomination for the office of District Superintendent to the District Conference. This nomination shall be presented through and reported by the Nominating Committee of the District.

The Nominating Committee shall also present a nomination which may or may not be the same as the one presented by the Board of Managers.

Other nominations may be made from the floor.

Election shall be by ballot and shall be determined by at least a two-thirds majority of the votes cast. In the event that a decision cannot be reached by the conference the matter shall be referred to the Board of Managers which shall have the authority to fill the

vacancy until the next annual conference.

III. ASSISTANT DISTRICT SUPERINTENDENTS

Resolved, That the General Constitution, Article IV, Section 7, Home Field Organizations, Paragraph (b), as found on pages 14 and 15 of the 1955 Manual, be amended by deleting said paragraph in its entirety and by substituting in lieu thereof the following:

When the need for an assistant district superintendent has been determined by the Board of Managers, he shall be appointed by the Board of Managers. The District Executive Committee shall suggest to the Board of Managers a name or names of suitable nominees for this office.

IV. REVERSION CLAUSES

Resolved, That the General Constitution, Article IV, Section 8, Title to Property, Paragraph (b), as found on page 16 of the 1955 Manual, be amended by deleting said paragraph in its entirety and by substituting in lieu thereof the following:

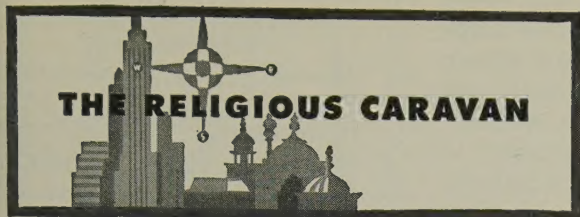
(b) All Districts, Schools, Churches and Branches of The Christian and Missionary Alliance must relate themselves and their property to the parent society by inserting in their charters and/or deeds the following statement:

1. For District, School, and Corporation:

This (District, School, Corporation) is connected with and subordinate to The Christian and Missionary Alliance of New York, the parent religious society. Should this (District, School, Corporation) cease to exist as a corporate body or cease to be subject to the purposes, usages, doctrines and teachings of The Christian and Missionary Alliance, then all its property, as pertunances and effects then owned held by it shall revert to and become the property of The Christian and Missionary Alliance within which jurisdiction this (District, School, Corporation) is located or with which it is affiliated by law.

2. For Church and Branch:

This (Church, Branch) is connected with and subordinate to The Christian and Missionary Alliance of New York, the parent religious society and should this (Church, Branch) cease to exist as a corporate body or cease to be subject to the purposes, usages, doctrines and teachings of The Christian and Missionary Alliance, then all its property, as pertunances and effects then owned held by it shall revert to and become the property of The Christian and Missionary Alliance within which jurisdiction this (Church, Branch) is located or with which it is affiliated by law.



DAVID R. ENLOW, Editor

HOME

Gospel railroad seeks to spur Sunday school attendance: A new railroad has been erected in Louisville, Ky., a one that its sponsor hopes will promote religion. It is the Gospel Railroad & Roundhouse, Inc., a scale-model railroad that is scheduled to carry a live cargo of underprivileged children into Sunday schools of the city. Originator of the idea is an advertising man, Bill Richardson, who came to Louisville from Chicago to start the project.

New secretary named for Canadian Bible Society: Rev. Kenneth McMillan, of St. Andrew's Presbyterian Church, Uelph, Ont., has been named general secretary of the British and Foreign Bible Society in Canada. He succeeds R. A. H. O'Neil who was recently elected Anglican bishop of Fredericton, N. B.

Evangelical Literature group meets: Approximately 135 delegates representing 10,000 members of Evangelical Literature Overseas attended the organization's fifth annual conference in Lincoln, Nebr. Principal speakers included Clyde Taylor, executive secretary of the Evangelical Foreign Missions Association; Donald Black, executive secretary of the board of foreign missions, United Presbyterian Church; Theodore Epp, director of the Back to the Bible Broadcast, and Edwin E. Jacques, foreign secretary of the Conservative Baptist Foreign Mission Society.

BMC plans Florida conference: Southeastern Regional Conference of Christian Business Men's Committee is scheduled at Park-of-the-Palms, Keystone Heights, Fla., March 22-24, according to CBMC Director Louis Christensen, of Orlando. Conference chairman is Dr. Walter Sligh, of Lakeland. Several leaders of the movement will speak.

BROAD

orean amputees profess faith in Christ: Thirty-four Korean amputees professed their faith in Christ and were entered on the chapel records at a moving service at the Church World Service Vocational Training Center for Amputees at Taejon, Korea. Among those present was Dr. Reuben A. Torrey, Jr., director of the center and a former Presbyterian missionary to China who is himself an amputee as the result of a truck

accident outside Shanghai just after the Japanese war.

Roman clergy competes for Auca friendship: A Catholic priest has tried to establish contact with the Aucas, the savage Indian tribe who murdered five evangelical missionaries last January. Arriving at the spot where the missionaries had established their camp along the Curaray River, the priest cut down the tree where their treehouse was built. Friendly Indians of another tribe report that the priest has offered them many gifts and that he is making an effort to establish direct contact with the Aucas. In recent weeks John Keenan, pilot who replaced the martyred Nate Saint, has been flying over the Auca villages. He reports that "George," the Auca man who visited the martyr's camp with his two companions, always appears friendly and that he has in his possession the model airplane which was last seen floating near the bodies of the missionaries.

MISSIONS

New TEAM radio station opens in Korea: TEAM's new radio station HLKX at Inchon, Korea, went on the air at noon Sunday, December 23, 1956. This word was received by Dr. David H. Johnson, General Director of The Evangelical Alliance Mission, in a cablegram from Mr. Tom Watson, director of the station.

THE PRESS

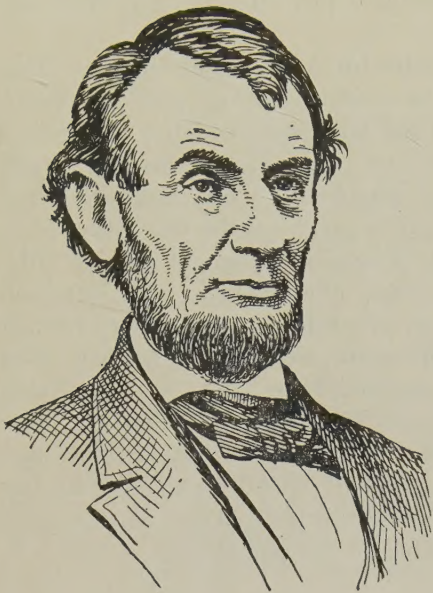
Lutheran-sponsored lexicon to be published: A new Greek-English Lexicon of the New Testament and Other Early Christian Literature, first of its kind to appear since 1889, has been published by the Cambridge University Press in England. Sponsored by the Lutheran Church-Missouri Synod, it is the product of eight-and-a-half years of Biblical scholarship and lexicography.

Dutch Protestants to sponsor Braille magazine: An interdenominational monthly magazine printed in Braille is being published in the Netherlands for the first time in January. Sponsor of the publication is a committee comprising a group of blind persons and Protestants of several denominations.

PEOPLE

Blind evangelist installed as pastor: Dr. Ralph J. Montanus, thirty-seven, known as "America's blind evangelist," was installed as pastor of the interracial Bethany Baptist Church in Jamaica, N. Y. He is the first blind minister of a Baptist church in New York City.

Methodist Bishop returns from world tour: Asia's masses are on the move and only time will tell whether they move toward Communism or Christianity, Methodist Bishop Arthur J. Moore said in Atlanta, Ga., on his return from a 38,000-mile trip around the world. "More than one billion people reside in Asia and they are just now beginning to feel the joys of freedom and nationalism," he said. "Which way they go will depend a great deal on our efforts."



Lincoln, a Man of God

Young people who study the life and character of Abraham Lincoln cannot help but be inspired by the example of his devotion to God as well as his loyalty to his country.

He originally came from Quaker stock. His mother, who was married at twenty-three and died when Lincoln was about ten years old, was a Baptist. His father is described as being as unsettled in his spiritual life as he was in his economic life. Lincoln's wife was an Episcopalian; in Springfield she compromised with Lincoln's Baptist views by going to the Presbyterian church. Although Lincoln never joined a church, those closest to him felt that he was seriously considering this step.

This is a brief outline of Lincoln's life as far as it had to do with his church connections. The character of Lincoln, however, cannot be understood from these facts. The true character of the man comes to us from the testimony of those who knew him and were intimately associated with him in daily life.

There is a strong testimony concerning his conversion to Christ. Mr. Noah Brooks, a journalist, wrote a most significant letter. The close relations which existed between Mr. Brooks and Mr. Lincoln are well known to students. Mr. Brooks writes in this letter, dated May 10, 1865, "You know I had an intimate

acquaintance with him. . . . I am glad to say that I have a firm belief in Mr. Lincoln's saving knowledge of Christ; he talked always of Christ, His cross, His atonement; he prayed regularly, cast all his cares on God." Mr. Brooks also wrote a letter on December 31, 1872, in which he stated, "His [Lincoln's] language seemed not of an inquirer but of one who had prior settled belief in the fundamental doctrines of the Christian religion. Once or twice, speaking to me of the change which had come upon him, he said, while he could not fix any definite time, yet it was after he came here, and I'm positive that in his own mind he identified it about the time of Willie's [his son's] death."

Lincoln believed in the Word of God. He frequently carried his New Testament in his pocket. In private conversation and on great occasions when he was addressing multitudes, he quoted freely and intelligently from the Scriptures.

Lincoln believed in prayer. Mr. Brooks also wrote, "He [Lincoln] said that after he went to the White House he kept up the habit of daily prayer."

Lincoln was a humble man. It is related that Secretary of State Seward one day encountered him in the basement of the White House, blacking his shoes. Mr. Seward said, "Why, Mr. Lincoln! Are you blacking your shoes?" Lincoln looked up and said: "Yes, whose shoes should I blacken?"

Lincoln was kind and loving to the poor. A teacher in a school-house grounds near the Capitol gave the children a talk on neatness and cleanliness, insisting they come to

AYF Guide

February 11-15

Monday Genesis 23

Tuesday Psalms 23, 24

Wednesday Luke 5:1-11

Thursday Psalm 72

Friday Acts 13:1-25

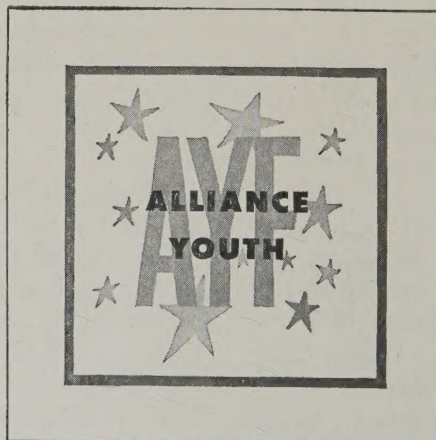
school neatly clad the next day. A little one-armed boy, the son of a soldier who had been slain, came the next day with shabby clothes and shoes which he had tried to fix up with stove blacking. The children made sport of him and Lincoln saw it. Mr. and Mrs. Lincoln, accompanied by another lady, went to the boy's home. Mr. Lincoln took the boy to a clothier and bought him a suit of clothes. He gave him a text of Scripture on a slip of paper which he asked the boy to write on the school blackboard. These were the words: "Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me."

Napoleon was a mighty man in war, in legislation, in building nations, in building governments, conquering empires. However, Napoleon has had little influence upon the moral life of the generations following. His life rarely directed men's minds to God or inspires them to righteous actions. Brilliant, genius, yes. Lincoln was more brilliant, more than a genius. He leaves a testimony as a man of God.

The Contest Corner

The 1957 AYF Program Contest is officially under way. The Contest Program Kit has been mailed to a number of our churches throughout the United States, Canada, Puerto Rico and Mexico. It contains detailed information regarding organizing the contest, program entries and the awards of the contest.

The Youth Page readers will find the Contest Corner appearing each week throughout the contest period. This feature will serve as a medium for keeping you informed regarding the progress of the contest. Watch it from week to week.



WELDON B. BLACKFORD, Editor



Inclusive Bajaos Pause to Listen

By REV. HARRY LANG, *Philippines*

Several times we have visited the floating communities of the Bajao people in the Tawi-Tawi area of southern Sulu. These people are seafaring migrants, moving from place to place as the monsoons dictate. They are even despised and persecuted by the Samals (another tribe); they are also fearful, retreating at the approach of strangers. They have a dialect of their own but can understand Samal, the dialect used more commonly. They are expert fishermen.

We went out to these people in our small boat and paddled among them, playing the accordion, stopping when we found a good-sized group together and preaching to them.

They did not seem to be afraid but crowded their little *bangkas* (boats) around ours. They listened respectfully and seemed to appreciate our interest in their welfare. One old granny, with a sunny smile on her wrinkled face, seemed to be especially interested. When she came closer we asked her if she had ever heard about Jesus. To our surprise she said "Yes," and that she believed in this One. She then told us that she had heard about Jesus one time when the workers from Bongao had held classes for the children. Her face beamed when we told her how Jesus had been interested in fishermen when He was on earth and had found His best friends among them.

We tried to encourage her to pray to this Jesus. She said she did pray and He was the only one who could help them. We praise the Lord for this token of encouragement that

our work is not in vain. We visit these isles time after time and do not often see visible results. The gospel light can penetrate even into the darkened mind of ignorant, despised Bajao sea-gypsies.

Recently a prominent citizen from Gapas Village on Lugas Island called on us at our home in Jolo. He came shortly after sunrise and stayed for breakfast, after which we took him over to see the national pastor, Rev. De Jesus ("De Haysoos"), for they are old friends. He was clad in the old-style skintight Moro trousers, a colored scarf and over-sized army shoes which seemed much too heavy for his spindly legs. Around his waist was a bandoleer heavily freighted with rifle ammunition.

The *maharajah mutla* finally unburdened his heart and this is what he said: "Our people are anxious for Christian meetings. When can you send someone over to Gapas to be our teacher? We have waited long. Can you tell us when someone can come and live among us?" Here is a man, not a Macedonian, but a highly-titled Moslem with the same cry, "Come over and help us!" We are praying that the Lord of the harvest will thrust forth a laborer into this ripening harvest field. Will you pray that from among the students of Ebenezer Bible Institute one shall hear the call?

Lightning Strokes of Scorpions' Tails

By REV. JAMES M. RICCITELLI, *Africa*

A young Dioula tribesman who was working on a new driveway under construction between the Mission compound and the main road stepped on a scorpion. Fearing painful effects from "the lightning stroke of the creature's tail," he started to find the missionary. Among the other workmen were Christians. They stopped him long enough for one of their number, Davide by name, to pray for him.

The Dioula was not a Christian and, impatient to receive medical treatment, rushed off as soon as the prayer was finished. At the gate of the compound he was intercepted by Duba, the Red Bobo yardman, who is blind. Duba insisted that the missionary had no medicine that would counteract the sting of a scorpion. The loud tones of their conversation attracted the missionary. When he had stated what the young man wanted, Duba said, "I've told him I'll pray for him if he wishes." With that he dropped to the ground and began pleading with God to demonstrate His power and "in Jesus' name" to give the young man proof of His mercy.

After Duba had prayed the young man sat in the shade of an acacia tree to wait, expecting the poison to creep up to his thigh and then

Bajao tribesmen in the Philippines listen to the missionary

H. E. LANG



fill his whole body with intense pain accompanied with excessive perspiration. In about fifteen minutes he discovered he was neither perspiring nor was he suffering any more pain. Astonished at what plainly was an answer to prayer, he exclaimed, "I shall return to work." And he did.

Later when all the workmen heard the whole story Davide asked, "How can he now refuse to believe he was delivered by God's power alone?" Then he continued, "Not long ago I was stung myself. A scorpion was hiding under a mud brick which I picked up. 'In Jesus' name,' I cried, and immediately God healed me. I did not even have to go to the pastor to ask him to pray for me."

Then Duba said that his wife had been stung the night before. She had seen in the flickering light of the fire what appeared to be a small chip of wood. She reached for it to toss it into the blaze and felt as though her hand was filled with fire. Instantly she called on the name of Jesus and was healed. A little later when she greeted the missionaries who were returning from a trip she asked them to pray for her, lest her faith weaken. That night she slept without disturbance.

Duba then remarked, "I know that God heals because of faith in Him. A few days ago Hawa (Eve, a Christian woman in the town) was stung by a scorpion and she suffered agony twenty-four hours. That is the usual result when a scorpion stings. She did not turn to the Lord in faith and there was no healing."

These experiences remind us of the promise, "Behold, I give unto you power to tread on . . . scorpions." It is refreshing to see with what simple faith these Christians newly born out of heathenism look to the Lord in expectation that He will fulfill to them what He has promised.



The God of the Bible

MATTHEW ARNOLD said: "*To the Bible men will return because they cannot do without it. The true God is and must be preëminently the God of the Bible, the Eternal who makes for righteousness from whom Jesus came forth, and whose Spirit governs the course of humanity.*"



Indian schoolboys, Ecuador

H. R. BOSTROM

Flash Flood Damages Mission

By REV. HENRY C. MILLER

Chairman, Ecuador Mission

Our Pano mission station and the surrounding area suffered extensive damage in a flash flood during the night of Tuesday, December 18.

Our whole Indian school establishment, including classrooms, dormitories, teachers' homes and chapel, has gone down in the flood, a complete loss. The old school site has become the new bed of the Pano River. Equipment for seventy students was washed away. In the midst of great loss the believers are thanking God that all Christians' lives were saved. A four-year-old boy of a pagan family lost his life in the angry waters. Twenty Indian houses and most of the plantations have been completely destroyed. Of concern to us all is the imminent food shortage. The damaged plantations of cassava root and plantains will yield food for some fifteen days, but then the produce will have spoiled and hunger will be felt.

Alliance missionaries moved to the Pano area in Ecuador's interior jungles in response to the plea of the people some fifteen years ago. Young Pano Indians, soundly converted and trained in our school, are now serving our Mission and

other evangelical works in scattered places in these tropical forests.

The danger of flood was recognized some years ago. We have prayed much for funds to use in the construction of additional school buildings. This sudden loss has caught us unprepared. Some students will probably be sent to our Dos Ríos station for the present. We are looking to the Lord for replacement of facilities for continuing the great work God has begun.

Pray for the Christian Indians and those who are not saved. May this be a time when Christ's love may be shown by His people.

The emergency caused by this disaster demands prompt action. The Foreign Department has authorized \$7,000 as a contingency fund to aid in rebuilding the school and getting it into operation as quickly as possible. As news of the flood is known to readers of THE ALLIANCE WEEKLY, many will want to have part in meeting this urgent need. Gifts should be marked "Special for Pano flood emergency." They may be addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.

Little Tin Gods

By DR. HERBERT LOCKYER

When not fully controlled by the Spirit of God believers are incurably self-centered and individualistic; they can easily become little tin gods . . .

ALL that one can say of the title of this homily is what one of the servants cried to Elisha over the axe-head that fell into the water, "Alas, . . . it was borrowed" (2 Kings 3:5). Peter, in urging Christian leaders to live and labor in all humility, warned them against lordship over God's heritage (1 Pet. 5:3). J. B. Phillips, in his popular interpretation, has it, "You should aim not at being 'little tin gods' but as examples of Christian living in the eyes of the flock committed to your charge."

Little tin gods! The last century has seen too many of their disastrous, power-drunk ilk. The present disturbed condition of the world has come about through the advent of Communism, Nazism and Fascism. Responsible for these un-Christian ideologies were the three deluded men who looked upon themselves as "little tin gods"—Stalin, Hitler and Mussolini. How different human society would have been if these three men, obsessed with the lust for power, had humbly recognized the only true God!

Bible history is marred by the spectacle of a few kings and leaders who developed into little tin gods. Job had some of these bumptious characters in mind when, sarcastically, he said of those who opposed him, "No doubt but ye are the people, and wisdom shall die with you" (Job 12:2). They thought they were it. Sir Beverly Baxter, M. P., in his appraisal of Bernard Shaw, remarked, "In nearly every aspect of life Shaw was a rebel. He detested mediocrity and refused to believe in greatness—except his own."

The curse of the church from earliest years has been the appearance of too many little tin gods. Was this not the tragic blunder of the disciples when they argued (Luke 22:24-27) over who should

be the greatest among them? Tal-mage said of the Pharisees that they made themselves "drum majors in the parade."

When not fully controlled by the Spirit of God believers are incurably self-centered and individualistic. Often this is seen in church life and worship, where those with such tendencies seek to dominate their fellow-believers and to impose upon them their own thoughts, preferences and plans. A little tin god in any church, whether he be pope, priest, pastor, elder or deacon, contradicts the glorious doctrines of the headship of Christ and the sovereignty of the Spirit.

The classic example of a religious leader trying to lord it over God's heritage is Diotrephes whom John, the apostle of love, scathingly denounced (3 John 9-11). His third epistle is enlightening in that it vividly describes the Christian life of the days in which John lived.

Part of John's responsibility was the obtaining of spiritual contacts for believers as they journeyed from place to place. Hospitality and provision for mutual fellowship were incumbent upon early Christians as they traveled (Rom. 12:13; 1 Tim. 5:10; Tit. 1:8; Heb. 13:2; 1 Pet. 4:9).

John introduces Diotrephes as being ambitious, resisting John's authority as an apostle, and as one standing in the way of hospitable reception of visiting brethren. The apostle seeks to correct the over-

bearing attitude of this member of the church who acted as a little tin god. This un-Christian, exclusive brother was unwilling to receive even an apostle. Not only was Diotrephes guilty of excluding worthy brethren from the assembly, but he expelled those who had shown Christian hospitality.

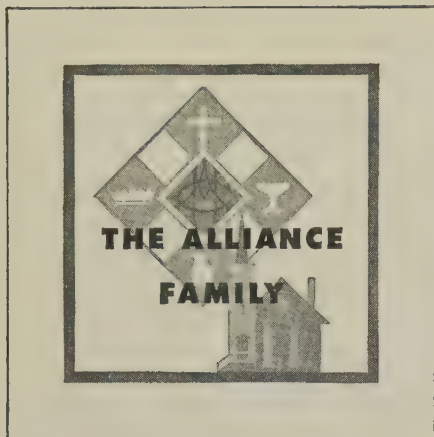
It is almost incredible that a believer could adopt such a harsh, un-Christlike attitude so early in the Christian church. The difficulty with the Corinthian church, it has been said, was the presence of too many "colonels." Diotrephes loved to have the pre-eminence. Pride of position and authority and self-pleasing and love of power dried up Christian kindness in his heart. He was a brother, destitute of brotherly love. He would suffer nothing to lessen his own importance.

Alas, Diotrephes is the father of a long line of sons! There are far too many among us today who have intense zeal for personal power. They are consumed, not with a sincere love for the church but for their own place and power in it. Such people hold position merely for its own sake. But any Christian leader, no matter how gifted and successful he may be, who is drunk with the wine of personal power and prestige is a positive hindrance to the cause of Christ.

That the spirit of Diotrephes is not yet dead is clearly evident in many churches whose spiritual influence is being ruined by a leader seated on his self-made pedestal as a little tin god. How different was the attitude of beloved Gaius, whose practical fellowship was evident to all (3 John 1-8). Although we know little about him apart from the fact that he was a presbyter or elder of the church, he was yet a man who not only loved the truth but lived it.

(Continued on page 15)

*Happy they
who measure time
and its use
as in His sight.*
—JEAN NICOLAS GROU.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Mrs. Edward Maxey and children, Joy and Michael, left New York by plane January 23 for New Guinea where she will join her husband in the Baliem Valley. Mrs. Maxey comes from LaPorte, Ind., and is a member of the Southside Christian and Missionary Alliance Church, Chicago, Ill. She attended Bob Jones University and Nyack Missionary College. Mr. Maxey went to the field in July, 1956.

Rev. and Mrs. N. E. Ost and children, Jonathan, Stephen and Peter, sailed from New Orleans on January 23, returning to French West Africa for their third term of service. They will be stationed at N'Zerekore, French Guinea.

The New Generation

To Rev. and Mrs. I. Russell Clark, Baltimore, Md., a son, Paul Allan, on December 29, 1956.

To Rev. and Mrs. David E. Walborn, Kinkonzi, Belgian Congo, Africa, a son, James Dale, on January 3.

A Congo Veteran

Miss Agnes Killer, who celebrated her ninety-eighth birthday on January 30,

is the oldest living missionary of The Christian and Missionary Alliance. For a number of years she has lived in the Suppes Memorial Home in Glendale, Calif., and though she is confined to a wheel chair her mind is still keen. She recently memorized Mark's Gospel.

Miss Killer was born in Nova Scotia, Canada, in 1859, and in 1899 went to Congo, where she served until June, 1932, completing thirty-three years on the field. Her many friends in Congo joined with those in this country in expressing their love and congratulations on the occasion of her birthday.

Dr. Brown Visits Mission Fields

Dr. R. R. Brown, pastor of the Gospel Tabernacle, Omaha, Nebr., left on January 7 for the Far East. He is visiting our missions in Japan, Formosa, Hong Kong, Thailand and Indonesia. While in Thailand he expected to minister at the missionary conference held the last of January at Khon Kaen. He plans to return to the United States about February 27.

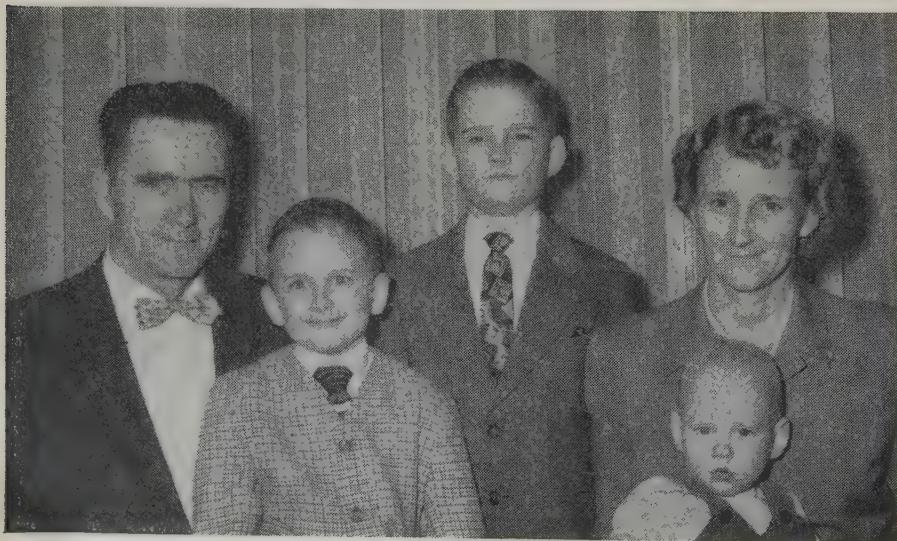
Used Stamps Desired

Used postage stamps of all denominations, both domestic and foreign, can be used profitably by the committee in charge of Spanish publications for Latin America.

Please do not attempt to remove the stamps, but leave a good margin of envelope around them. Send by letter packet to Rev. R. M. Searing, Apartado 624, Cali, Valle, Colombia. Young people in Colombia will prepare the stamps for sale.

Readers of THE ALLIANCE WEEKLY who wish to buy stamps for their personal collections may see a selection on the approval basis. Requests for approvals may be addressed to the agent in the United States, Rev. Leon Drummond, P. O. Box 306, Bessemer, Ala. Please specify your interest: worldwide or a particular country. All proceeds from the sale of the stamps will be used in Alliance publications in Latin America.

Rev. and Mrs. N. E. Ost and children, French West Africa



Letters

More on Worshipping Spirits

Your editorial of January 2 on ascertaining the will of God was such a blessing. That has been one of my big questions for years. Thank you for it.

In your January 9 issue, on page 12, there is a letter by B. Lanphear Heimlich, Chicago, Ill., that causes me some concern. Is there any possibility that someone in your organization could reply to this letter in a forthcoming issue? I definitely do not believe in this party's premise, from my study of evil spirits, but would appreciate an opinion from someone more qualified than I to comment. Thank you.—MRS. C. W. FORSTER, Tulsa, Okla.

We have just received the following note from Mr. Heimlich:

I have just finished reading the first half of Warneck's *The Living Christ and Dying Heathenism*, and my first reaction was one of shame that I had expressed myself in THE ALLIANCE WEEKLY so emphatically on the subject of evil spirits without adequate knowledge of it. My second reaction was a renewed and brighter realization of how desperately Christ is needed.

My own conversion—through THE ALLIANCE WEEKLY—was after this manner, "After all, you are a member of the human race, a whosoever: you believe, this is your salvation." But I had the advantage of being born in a culture already profoundly altered by the gospel.

In the latter part of the book the author mentions the ill-informed views of those who think the pagans to be "happy heathen." This was my ill-informed view. I knew the struggle for existence to be universal, but I imagined the natives to be at least spiritually carefree. Page 115, paragraph 4, took care of that. I did not know the tyranny of the spirits, real or imaginary.—B. L. HEIMLICH, Chicago, Ill.

• The book Mr. Heimlich refers to is *The Living Christ and Dying Heathenism*, by Johannes Warneck. Baker Book House, Grand Rapids, Mich., publishers; \$3.95.—EDITOR.

Mrs. E. J. Maxey and family
New Guinea



Sunday

DAILY READING—2 Corinthians 10:1-11.
DAILY TEXT—"Casting down imaginations" (verse 5).

Temptations assail us chiefly through our thoughts. In speaking of the days of Noah, God said, "Every imagination of the thoughts of (man's) heart was only evil continually." It is through imagination that sin approaches. Floating like a beautiful vision through the mind, the evil thought at first seems harmless, but if entertained and allowed to lodge it becomes the seed that springs up into a living plant of unholy desire, which quickly bursts into blossoms of unwholesome fragrance. If they are permitted to fertilize and engender, the fruits of evil choice, sinful yielding and actual transgression follow with awful certainty and rapidity. We must meet temptation, therefore, in our thoughts. The soul that complacently and willingly indulges the thought of evil absorbs the evil into his own nature.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, the Mexican Work.

Monday

DAILY READING—Philippians 1:21-30.
DAILY TEXT—"For unto you it is given in the behalf of Christ, . . . to suffer for his sake" (verse 29).

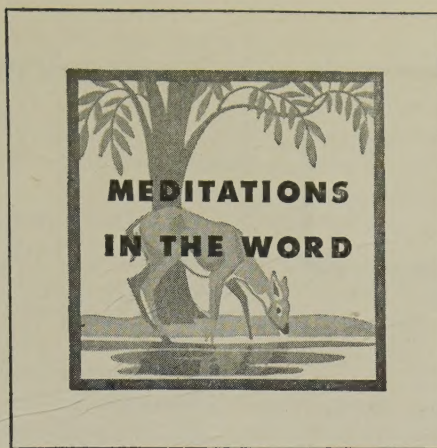
How cuddlesome certain Christians are on their cozy theological couches! The privilege of forgiveness of sins they dote on, but the call to holy living they skirt around with a kind of doctrinal dexterity that says, "My salvation is all of faith: I do not want to get mixed up with works!" If by "works" we mean the Christian conduct which issues from grace, then listen to what Peter says, "He that hath suffered . . . hath ceased from sin." Gratitude to a suffering Saviour takes the sting out of the disciple's pains. It motivates him. There is a moving passage by Tertullian, one of the Church Fathers, in which he tells of the persecutions of the early Christians by the Romans when simply the confession of the Christian name was basis enough to throw them to the lions. Tertullian says, "We engage in these conflicts as men whose lives are not our own." —PAUL S. REES.

Pray for India; Western Pennsylvania District.

Tuesday

DAILY READING—Psalm 37:1-11.
DAILY TEXT—"Rest in the Lord" (verse 7).

As you leave the whole burden of your sin and rest upon the atoning work of Christ, so leave the whole burden of your life and service and rest upon the present inworking of the Holy Spirit. Give yourself up morning by morning to be led by the Holy Spirit, and go forward praising and at rest, leaving Him to manage you and your



Compiled by EDITH M. BEYERLE

day. Cultivate the habit of joyfully depending upon Him, obeying Him, expecting Him to guide, to enlighten, to reprove, to teach, to use and to do in and with you what He will. Let us believe in and obey the Holy Spirit as the ruler of our lives and cease from the burden of trying to manage ourselves; then shall the fruit of the Spirit appear in us.—ANONYMOUS.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

DAILY READING—Genesis 1:24-31.
DAILY TEXT—"God saw every thing . . . was very good" (verse 31).

*I beauty see in all the kindly deeds
Whereby one smooths another's long,
rough way,
Unblazoned by the trumpet's brazen
tongue. . . .*

*I see her in the little child who sits
Upon the doorstep, hugging close her
doll,*

*With eyes that show as clear a heaven-
ly blue*

*As gentian flowers or rare forget-me-
nots.*

*And beauty walks with me the common
ways of life,*

*Giving my eyes the earth-gained,
needed strength*

*To bear the promised brilliance up be-
yond the stars.*

—DOROTHY DIX PORGES.

Pray for Indo-China, Thailand; North-eastern, Eastern and Central Canadian Districts.

Thursday

DAILY READING—Colossians 3:1-17.
DAILY TEXT—"Let the word of Christ dwell in you richly in all wisdom" (verse 16).

A high school history teacher asked a boy in his class to recite on a topic from the textbook by Fish. Not having studied the text, the boy launched into a fairly good personal opinion of what the facts should have been in the case. When he finished reciting, the teacher replied, "That's pretty good Williams, but no Fish." Many people have heard about the Bible,

about Christ, about Christian morality and service, but we Christians must know Him; and no amount of commentaries and personal opinions can replace the indwelling Word of Christ in us. We can intelligently discuss Christian principles only when we know what Christ taught about life's questions.—SELECTED.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

DAILY READING—Isaiah 22:1-14.
DAILY TEXT—"In that day did the Lord God of hosts call to weeping, . . . and behold . . . eating . . . and drinking" (verses 12, 13).

Although this burden of the Lord was given to the prophet millenniums ago for Judah, it finds a place among important warnings to God's people today. The "old pool" was stopped up, but instead of remembering that God was the creator of all pools, the people preferred the old to the new water. They had forgotten the God of miracles. The reason for this tragic lapse of memory was that God had called for mourning over sin in true repentance, but instead they sought respite from their sad condition in feasting. A look at present-day conditions sees a sad parallel in the Church of Jesus Christ. God wants to give the refreshing waters of a "last day" rain to prepare hearts for Christ's return. This revival will be obtained only by a true heart repentance and consequent believing prayer, not by feasting and frolic. In the long ago, old and young were satisfied with the sparkling streams from Lebanon, and it can be true today when Romans 12:1 and 2 is taken seriously.—PAMEIL.

Pray for China, Hong Kong; North-western, New England Districts.

Saturday

DAILY READING—John 10:1-10.
DAILY TEXT—"I am come that they might have life, . . . more abundantly" (verse 10).

A man may have life and yet, through lack of nourishment or through illness, there may be no abundance of life or power. This was the distinction between the Old Testament and the New. In the former there was indeed life under the Law, but not the abundance of grace of the New Testament. Christ had given life to His disciples, but they could receive abundance of life only through His resurrection and the gift of the Holy Spirit. All true Christians have received life from Christ. The greater portion of them, however, know nothing about the more abundant life which He is willing to bestow. Paul speaks constantly of this. "We are more than conquerors through (Christ) that loved us."—ANDREW MURRAY.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts; Jewish Work.

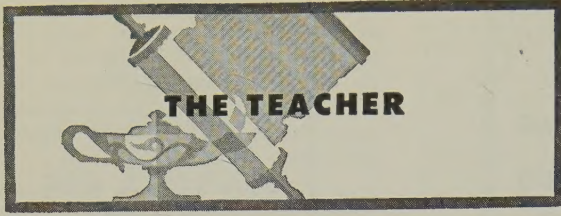
SUNDAY SCHOOL LESSON—FEBRUARY 17, 1957

Parables of the Kingdom

Matthew 13:31-35, 44-52

DEVOTIONAL READING—Matthew 13:24-30, 36-43

GOLDEN TEXT—"Again, the kingdom of heaven is like unto a merchant man, . . . who, when he found one pearl of great price, . . . bought it."—MATTHEW 13:45, 46.



BACKGROUND AND LESSON ORIENTATION

The parables of Jesus are a specific ministry within themselves. When questioned as to why He used this particular kind of expression (13:10), Christ dealt thoroughly with the subject of a man's capability to receive and act upon truth. If this fact is not understood, the discussion leaves the impression of arbitrary predestination to condemnation. A man either regards or disregards truth by his very attitude toward it. The nation of Israel has lived in the great light of the special divine revelation of centuries. They have brought upon themselves a blindness which is caused by that light becoming darkness. The parable is thus used to oversimplify truth for those capable of receiving it and to obscure it for those who will not receive it.

CONTEXTUAL CONSIDERATIONS

Jesus Christ gave us His own pattern for the interpretation of the parable (cf. 13:3-8 with 18-23). A parable was never meant to overinterpret or overallegorize. If we follow the same general pattern of interpretation that Christ followed, the result will not issue in widespread confusion. Following this explanation of the parable of the sower, Christ launched into a series of parabolic teachings concerning the kingdom. This lesson constitutes a selected group of these parables. Certain basic characteristics of the kingdom which He wanted to emphasize were set forth by Him in this manner. He went into further detail about these principles as He was questioned about them by His disciples. Thus the parables have become a rich source of kingdom truth.

SIMPLIFIED OUTLINE

1. *Parables of Kingdom Growth*—Matthew 13:31-35.
2. *Parables of Kingdom Values*—Matthew 13:44-46.
3. *Parables of Kingdom Judgment*—Matthew 13:47-52.

KEY WORD ANALYSIS

(1) "The end of the world"—*sunteleiai tou aionos* (13:49). This is the word *teleos*, meaning "end," plus the prefix *sun*, meaning "with." The prefix gives the word a perfective force, meaning "to finish completely." Coupled with the word "age" (*aion*) rather than "world," this expression refers rather to the completion of the age.

(2) "Furnace of fire"—*kaminon tou puros* (13:50). The furnace was used as an oven for smelting or hardening earthenware. Thus the figure of a fiery furnace is used in the application of this parable, not in the parable itself. Had Jesus used this idea in the parable it could have had an unchallenged allegorical significance. In His application it is valid.

COMMENTARY ON THE PRINTED TEXT

1. *Parables of Kingdom Growth* (Matthew 13:31-35).

Following the parables of the sower and the tares, which have to do with the dissemination of the Word, Jesus turned to parables which had to do with the phenomenal growth of His kingdom on earth. In verse 31 the kingdom is likened to a mustard seed. The field is established as the world (v. 38) in other connections. The insignificance of the kingdom at that time was first called to their attention. The parable is optimistic and prophetic. The present small beginning will issue in a mighty organism (tree) capable of supporting and protecting the birds of the air; or parabolically speaking, capable of sheltering and preserving a great body.

The second parable of growth has to do with the power of yeast to permeate an entire measure of meal. This speaks of the hidden but mighty power of the church in its growth and influence. These principles which to us have become history are herein set forth in simple yet forceful language.

2. *Parables of Kingdom Values* (Matthew 13:44-46).

Having interpreted to the disciples the meaning of the parable of the tares, Jesus now turns to a couple of lessons which have to do with kingdom values. The kingdom is likened to a treasure hid in a field. Before the convenience of banks and vaults this was probably the safest place to hide money in a land where thievery was, according to the figures of the Bible, common. The second has to do with the pearl of great price, which was purchased at a fabulous cost—all that he had.

The interpretation of these two parables followed a dual line. Some feel that this speaks of the great value which men have put upon the kingdom and the price they will pay to attain it. Others hold that this is the price which God placed upon man and the great price He paid in Christ to make the kingdom available to men. The latter view seems to be more in keeping with the general spirit of Christ's teachings, as well as in harmony with good theological thinking. It has not

been the history of man that he sought after God; rather, God has sought after man and paid a great price to bring him into reconciliation with Himself—the sacrifice of His Son.

3. *Parables of Kingdom Judgment* (Matthew 13:47-52).

The third group of parables has to do with judgment. Here the kingdom is likened to a net which gathered all manner of sea creature. Here the common picture of the fisherman sorting out the good from the bad was employed by Jesus with great effectiveness. This was a scene that all His listeners had seen many times.

The application here is given almost immediately. No guesswork as to the intent of this parable is necessary. Jesus compares this common scene to the end of the age (see Key Word Analysis). The angels are God's servants of justice. There will be a final separation of the good from the bad as a fisherman sorts his catch of fish. Judgment will be decisive and final. From the language employed, it will also be awful. These words were clearly understood.

HELPFUL HINTS FOR LESSON PREPARATION

The simplicity of the meaning and interpretation of these parables makes it possible for the teacher to spend more time on the principle involved in parabolic teaching. Thus

Matthew 13:10-17, though not a part of the printed text, could be explained. A thorough study should be made of the principle before this is undertaken. Against this background an interesting lesson will evolve.

Warnings Against Worldliness

(Continued from page 5)

know personally of such cases in Colorado and Montana.

Card playing takes away time which the true Christian should use for prayer, service, Bible study or going to God's house. It is a loss of time, of money, of stability of habits, and will become a loss to the home, to the community and to the person who plays.

A certain Sunday school teacher

in Iowa had a class of nine boys. She had parties for them with study of the Bible, but also playing of cards, which she showed some how to use. After a time they wanted more of the cards and less of the Bible. Some years afterwards, when the boys were grown men, in a mid-week prayer service in the same church, a young man arose when opportunity was given for testimonies and said, "As a boy I used to attend Sunday school in this church. My Sunday school teacher taught us to play cards at our home parties. I want to tell you what happened to those boys: two have gone to the gallows, two have gone to the electric chair, three are in prison, and if the police knew where I and my brother were, we would also be in jail." An elderly lady arose and walked to where the young man was sitting, and when she recognized him as one of her former Sunday school boys she fell to the floor, crying out, "Oh, my God! I was that Sunday school teacher!" ♦ ♦ ♦

Local Conventions

Convening February 10-17

undertaking to dispel the power of heathen darkness is a task that cannot be done in spare time. As a means of summoning all our spiritual and material resources to its accomplishment, local missionary conventions are scheduled annually in each church of The Christian and Missionary Alliance and in cooperating churches. Arrangements are made for experienced missionaries to report on progress being made in lands to which they have been sent with the gospel. In each church these conventions hold the high point of spiritual attention.

Western Pennsylvania District
Pittsburgh, Pa. February 10-17
 (East End) February 10-13
 (Sheraden) February 10-13
 (Hazelwood) February 14-17
 (Peter Robinson Memorial)
 February 14-17
McKees Rocks, Pa. February 10-13

Southeastern District
Pensacola, Fla. February 10-13
 (S. Dade) February 10-13
 Tallahassee, Fla. February 10-13
 Fort Lauderdale, Fla. February 14-17
 Daytona Beach, Fla. February 14-17
 Tampa, Fla. February 14-17

Southwestern District
San Antonio, Tex. February 11-13
Austin, Tex. February 14-17

Central District
Westwood, Mo. February 11-17
 East St. Louis, Ill. February 11-17
 Columbus, Ohio
 (Chapel) February 11-17
 Canton, Ohio February 11-17

South Pacific District
Long Beach, Calif. February 12-17
 Santa Monica, Calif. February 12-17
 Pasadena, Calif. February 10-17
 San Diego, Calif. February 12-17
 San Jose, Calif. February 12-17

Western Canadian District
Vancouver, B. C. February 13-17
 Edmonton, B. C. February 13-17

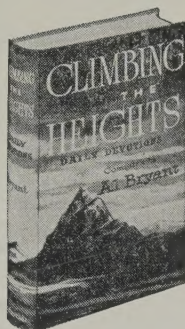
Little Tin Gods

(Continued from page 11)

Demetrius also walked worthily, and his self-effacement only made the pride of Diotrophes more conspicuous (verses 12-14).

Invariably those who love pride of place, if lovingly rebuked, allow their hypersensitiveness to lead them to attribute jealousy and animosity to those who seek to correct them. Further, if these self-important leaders are displaced they are usually huffed and gradually lose interest in the church. If they cannot play the big drum, they leave the band. Dethroned, these little tin gods act like spoiled children.

How essential it is to examine our own hearts and, if we detect any tendency to self-importance, to dress ourselves up in "the overall of humility" (1 Pet. 5:5, Phillips), and ever pray with David, "Keep back thy servant also from presumptuous sins; let them not have dominion over me" (Psa. 19:13). ♦ ♦ ♦



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A NEW missionary is confronted with a pattern of sights and sounds quite strange to him. The land of his adoption has an unfamiliar atmosphere.

Small comfort is his when he sees veteran missionaries move with accustomed ease among the people. The recent arrival knows well that years will pass before he can acquire the same ease. He cannot be content with practices employed by visiting churchmen from the homeland who think in a few weeks to absorb enough "feel" for the missionary situation to lend color to their promotion of missions.

A new worker on a field always forms opinions which, recalled later, both amuse and startle him. Experience alone can give the perspective and insight needed for seasoned judgments.

He is up against the real thing. His terms will be long and his furloughs short. What notes he records and what photographs he takes will not be while he is receiving VIP treatment—all the other missionaries laying aside regular duties to provide their best in hospitality. In fact, there will be little time to think how his experiences can be dramatized to best effect for home audiences. Helpless as a baby to communicate with the people, he begins long hours of parrotting strange sounds and soon is struggling to read books in which children of lower primary grades begin their lessons.

Instead of leading services as he has done since graduation from Bible school, he sits in meetings trying to concentrate upon the preacher. Out of the sermon he may catch a word or phrase here and there, particularly if it is a transliteration of a Bible name. As yet he cannot follow the flow of thought. For spiritual nourishment he is thrown almost entirely upon private study of the Scriptures and prayer.

Close associations with pagan people impress upon him the opposing power of heathenism. Their ways of reasoning may excite amusement at first, but repeated misunderstandings on the part of hired help can be exasperating. Never before has he been in need of such patience and grace.

The months and years of observation, adjustment and language study are critical ones for new missionaries. Because reports on this type of activity do not make exciting reading it is easy to neglect them in prayer. Yet at no other times does a missionary stand in greater need of spiritual support. This period will determine the quality of his future work.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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